RELIGIOUS.

Sermons and Services Yesterday.

The Conflagration in the Churches.

BRETHREN ASKED TO AID BOSTON.

Discourses on Divinity and Divers Subjects.

HOOKING MEN INTO HEAVEN.

Wheat and Cockle Growing Together and God Ruling at Rome.

Father Farley On the Memory of Mary Magdalene.

HEPWORTH UPON THE WINGS OF THE WIND.

The Gospel's March Across the Continent.

ST. STEPHEN'S CHURCH.

Sermon by the Rev. Father Glack. myer-Faith and Morals-Progress of the Mission - The Crowds in the

The mission which was opened at St. Stephen's church on Sunday, November 3, has been, so far, a great success. Thousands of persons have been nduced by the eloquent appeals of the Jesuit tathers to approach the sacraments. At all the asses each evening during the week numbers of people attended and the exhortations and sermons were listened to by audiences which filled the church in every part. Yesterday morning at the high mass so dense were the crowds in attendance that the aisles were filled with people unable to

At the usual hour of the mass, which was celebrated by the Rev. Father McQuirk, the Rev. Father Glackmyer, on whom devolves the most laborious share of the missionary work, ascended the pulpit, and after announcing the order of services for the ensuing week preached an able dis-course from the Gospel of the day, the twenty-fifth Sunday after Pentecost—Matthew xiii., 24, 30.

The parable contained in the Gospel is a simple one, but it is full of profound instruction. It puts before our eyes the state of society, good and bad. The eye alone sees where the wheat is and where the cockle. Exteriorly the world is harmony, but the all-discerning eye—the Almighty—sees where is the good and where is the bad. As Æneas in the cloud saw the queen, though she saw him not, so, If we might use the simile, God sees all of us, though we see Him not. What is the field spoken though we see Him not. What is the field spoken of in the Gospel? That field is the Church which Christ came on earth to establish—the Church which is the spouse of Christ. When Christ established His Church the field was barren and full of thistles; at that time, as Bossuet says, "all was God but God himself." The god that reigned was the god that ruled at Rome. It was a reign of sensuality, of self-love, of pride. Ancient philosophy has spoken beautiful words, but they are for the ear and not for the heart. The Saviour's words are truth, made for the heart, intended to lead us to salvation. In giving us His love He did not use words that would teach us the comforts of the world. He knew His words would bear their own testimony.

world. He knew His words would bear their own testimony.

We are now engaged in a spiritual mission. Let us inquire who it was that sowed the cockle in your hearts. At baptism faith was infused into your souls. An enemy has come to disturb yoult is yourselves, your pride, self-will, sensuality and self-love. You have allowed your faith to waver, perhaps because you feared the judgment of your neighbor, perhaps because the yoke was too heavy for your shoulders; perhaps because your reason, in pride, rebelled against faith. You have been wavering because you allowed the wheat and the cockle to grow together in your heart, and both weakened each other. Christ has given His blood that you might have faith. Why did He not, when He came on earth, bring the aid of the princes of the world to found His Church? Could He not have added something to the facility and security of its establishment had He brought down some of the angels from heaven to insure a belief in His teachings? But He asked no aid from those of the world. He sought no assistance from the world in the work of founding a spiritual kingdom. The strength of the Church is in Christ's words, in His life, in His promises. It relies too on that valor of its children which shames its enemies and finally triumphs. It grew from the number of the disciples until temoraced all the world and until its spirit ruled the hearts of all men. In establishing such a kingdom of souls Christ did not ask the aid of worldly princes or kings, nor has the mies and finally triumphs. It grew from the number of the disciples until it embraced all the world and until its spirit ruled the hearts of all men. In establishing such a kingdom of souls Christ did not ask the aid of worldly princes or kings, nor has the Church ever asked the assistance of the world in preserving its supremacy. The first of moral teachings is to love the Lord thy God with thy whole heart and soul and thy neighbor as thyself, for the love of God. God requires of us to love Him and to love our neighbor, and here we have the precept which embodies the Christian's rule of life. But to love the Lord it is necessary to conquer one's self. It is necessary if we want to follow Christ that we take up our cross as He himself tells us. We must deny ourselves in many things, that our hearts may be pure enough to be one with His. We must walk in the paths of virtue, without fear or faitering, trusting not to ourselves, but to Him who gives help when it is sought for, and who sends us triais but for triumphs. In all relations of life the great first precept should be steadily kept in view—Love God and thy neighbor; love thy neighbor that you may please God, and do to no man that which you would not wish to be done to yourselves; and "servants, serve thy masters." This is the teaching of Christ, which, in the past was observed, and then there were no distracting conflicts, such as nowadays seem to be looming up, perhaps to take most serious shape in coming times. During this mission, when God showers upon those who seek them His most abundant graces, let us implore that any of you who are in sin shall throw off the yoke of Satan and be refreshed again with that interior peace which is to be found alone in grace.

The mass sung by the choir resterday was Munier's, which was selected by the pastor as it is one of the shortest of thet leading compositions. The singers are deserving of the highest praise for the excellence of their respective parts, and Mr. Danforth, the organist, for the unity with which the

and mass was presented. Miss Emma Howson, the soprano, was scarcely ever in better voice and the solos which fell to her were rendered in that accurate and admirable style which has long since placed this lady among the first of church sopranos. Miss Munier was, as usual, very effective. Colletti sung the "Laudamus Te" of the "Gloria" with fine spirit and with the evident talent of a gennine artist. In the afternoon Denizetti's "Vespers" were given.

CHURCH OF THE DISCIPLES.

A Lesson in Philosophy-Selfishness the Motive for Everything-Sermon of Rev. George H. Hepworth.

The congregation at Steinway Hall yesterday morning divided its attention between Rev. George H. Hepworth and five or six Indians who were seated in the front row. The text was Revelations, v., 9-"For thou wast slain and hast redeemed us to God by thy blood," &c. The oldest document of the Church, he began, is that which teaches that the life and death of Jesus occupy an important place in the salvation of man. That doctrine is the basis of all Church action; it is the inspiration of every good. There is some intimate connection between your acceptance of the principle and God's acceptance of you hereafter. I wish to ask, and, if possible, answer, if all this be a mere

MATTER OF THEORY or a simple fact? Is it a deduction made by philosophic minds or is it based upon common sense? If it be only a matter of theory we need not accept it. If it be true it assumes a gravity and impor-fance which demand your attention. We can often solve a problem of analogy. It is a strange and curious thing in matter that all things bal-snee each other. No cyl can occur when things are balanced. Beneath the vertical sun of the tropics there is constantly going on an evapo-fation. This vapor rises from the surface and

assumes the shape of clouds. Upon the wings of the wind it its carried to the north, and in the frozen zone takes another shape, and when it melts it flowe down in a river and finally finds its way to the broad bosom of the ocean. If you stand solve night and look up at the stand solve night and look up at the stand solve night and look up at the straight line unless kept from doing so by some force outside itself. This outside force is the sun. If there is anything wrong in matter there is always a tendency to right itself. If you plant a rose bush in a dark corner it will turn its branches towards the sun; if you plant a Virginia creeper in the sun it will draw away. Every influence that works upon things is in the hands of God. In spiritual matters it is not so. Matter is obedient to law because it is compelled to be; but man has a free will and that prevents. Man can cramp his soul as much as he chooses; he can go up to heaven or Down to Hall.

Man is absolutely the controller of nis destiny. If you will not save yourself God is not to blame. There can be the same harmony in spiritual concerns as in that over our heads. God has given us a standard, and if we act up to it our lives shall be harmonious. There is no characteristic so prominent in history as disobedience. The strongest power in the human heart is selfishness. Kings, statesmen, business men, all do what they do from a motive purely selfish.

FOURTH UNIVERSALIST CHURCH.

Dr. Chapin on Unselfish Goodness-Inviting the Poor and the Halt to the Feast.

The usual fashionable congregation attended at Dr. Chapin's church, on Forty-fifth street and Flith avenue, yesterday morning, and listened to a most eloquent sermon on the subject of

UNSELFISH GOODNESS.

Dr. Chapin chose for his text Luke xiv., 13—"But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just," Jesus on the occasion of the utterance of these words was eating bread on the Sabbath day at the house of a Pnarisee, and it is an apt illus tration of His using
THE THINGS CLOSE AT HAND

to enforce a lesson. The feast He has here made an occasion for lessons to the Pharisees, to the people at large and to His host. The lesson is the one great lesson of unselfish goodness. We must fully understand the scope of these words:-"Call the poor, the maimed, the lame, the blind." They cannot be interpreted to prohibit the ordinary interchange of social life, the festive gatherings of friends about the table. The Scripture in this sense must not be taken literally. But there is no virtue in

THESE SOCIAL INTERCHANGES of friendship. They weigh nothing as Christian virtues. There is no call for seif-denial in them nor room for unselfish goodness. They follow nor room for unselfish goodness. They follow merely the easy current of reciprocity and are as natural elements of life as eating and sleeping. But as tests of Christian discipline and character they must be excluded, as without that spirit of comprehensive love which embraces all the interests of humanity. The great principle involved in the present teaching of Christ is charity. The spirit in which the feast is given is to be mainly regarded. A life of unselfish goodness, if not accompanied by

the present teaching of Christ is charity. The spirit in which the feast is given is to be mainly regarded. A life of unselfish goodness, if not accompanied by

THE REQUISITE SPIRIT OF CHARITY, availeth nothing. For, says the Apostic Paul, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profitch me nothing." The spirit in which the feast is given is therefore commended, and thus the power of giving feasts to the poor is not confined to the rich alone. The poorest and humblest, if he have but the requisite charity, may make his life a continuous feast for the poor.

THE UNIVERSAL QUESTION

of life is, "In what consists the good of life?" A man must be careless and thoughtless indeed who never asks himself the question. It is out of this secret spring that flows all the good we have of this life, the great industries, the grand structures, the wonderful inventions, the philanthropist's work, the Christian's prayer. Money and gain are merely counters in the game of life, from which is to be extracted some practicable good. All things, however seemingly unfit, represent some good purpose. Life ought not to be a curse to any man. He may make it so, or others may make it for him, but it is not the grand intention, the sublime end of creation, that any man's life should be useless or burdensome.

tion, that any man's life should be useless or burdensome.

THE GOODS OF THE WORLD
are vaciliating, fleeting. They are seized by fire, as we have just heard, and that which we thought as strong and substantial almost as heaven itself slips away and becomes ashes in a moment. Man's passions often fool him till some quasim of conscience disenchants him or the senses themselves, in vindication of their violated laws, destroy the illusion. Man may have developed from the animal, he may be a blossoming of the animal creation, but by his inner consciousness, his intellectual ripening, his mental development, he is not wholly an animal. The insect in its intricate palace of a shell or a builb, the cattle in the pasture, are all alike enfolded under God's fostering care, and all ajike are given the joys of existence that may be comprised within an entirely animal existence. But to comprehend man compressing SOURCES OF ENJOYMENT

within his animal nature is a difficult matter. Something even of the drunkard—the sot, the brute as we call him—even amid his more sensual indulgences, quivers with immortal fire, and convinces us that there is something better than the meranimal even in him. No man, degrading his mental to his sensual nature, can live out the meaning of his life.

But add to this

THE POWER OF ENOWERGE,

meaning of his life.

But add to this

THE POWER OF ENOWLEDGE,
the love of truth, and we have even deeper supplies of good. The knowledge that has discovered new worlds in science, in botany, in chemistry—the minds that can trace history in a pebble, that can appreciate the mystery and glory of a violet or a rose, or by rare induction, can bridge the starstream gulf of space—who can measure the good of which such minds are capable? A sensual life is thoroughly selfsh. Whatever it may do, although it may redound to public benefit, is done only for self. A thoroughly selfsh man becomes a living tomb of selfsh passions,

A SARCOPHAGUS OF EGOTISM.

But it is a notable fact that the enjoyments of life are mostly increased by imparting them. The painter, the sculptor, the writer, when the glory of a new vision or a new idea has entered their minds, hasten by picture or statue or book to impart the pleasure is not enhanced by the sharing of it? The man of intense culture and refinement, who stands aloof from his fellows, an æsthetic appreciator of the beautiful, but who imparts no share of his intelligent impressions to his fellow men, takes no part in the needs of his country or his neighbors, is like grand mountain tops about which the sunbeams glint in gorgeous magnificence, while he himself is icy and cold from his top to his granite heart. That man who complacently believes that while he and a favored few who devotedly follow the tenets of his particular religion will be saved and the great mass of human creatures about may be swept by the besom of destruction into lakes of everlasting fire, and thanks God that he is saved, may have religion, but he has not goodness, and Christianity is essentially the religion of unselfish goodness.

ST. PATRICK'S CATHEDRAL.

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Sermon by the Rev. Father Farley-De-

votion to the Blessed Virgin. The services at the Cathedral yesterday were of the usual impressive character. The music was very fine, indeed exceedingly so. The duet (bari-tone and soprano) of "Bow Down Thine Ear, Oh Lord" was magnificently rendered, and as for the grand chorus, which Mr. Schmidt must have been training for a long time unknown to anybody not in the secrets of the church, too much praise cannot be given. The sermon was preached by the Rev. Father Farley, who took for his text the first chapter of the Gospel according to St. Luke. The dis-course was a rather lengthy one, but its chief burden was to show that devotion, as Catholics understand the meaning of the word, to the Biessed Virgin was as old as the Church itself, as wide spread as the Church and as enduring as the

Virgin was as old as the Church itself, as wide-spread as the Church and as enduring as the Church. She had always been

THE HELF OF CHRISTIANS,
and no one was ever known to implore her aid in vain. The reverend gentleman then went on to demonstrate how the promoters on the part of every heresy that had ever arisen against the Church had almost invariably begun their insidious warfare by first attacking the Blessed Virgin. Those who began by denying that the Blessed Virgin was the Mother of God always finished by denying the divinity of Christ. It was true that the Blessed Virgin had always had enemies. The arch flend was ber chief foe, and nothing was more palatable to his hatred of God than to be able to draw away from

some carcless Christian. Yet in all ages where heresies were propagated the bad always found noble defenders. The speaker here spoke of the heresy of Nestorius and the decision of the Church as to the maternity of the Saviour and the joy of the people when they learned that anathsma had been preciaimed against him. Devotion to the Virgin was pleusing to Almighty God, he said. When Mary Magdalene poured the vase of precious ontiment over the Saviour's feet the disciples were scandalized, believing that the money spent in procuring the ointment might have been, put to better use by being distributed among the poor. The Saviour, however, told them that everywhere the Gospel would be preached that action of Mary Magdalene would be made a holy memory. If, said the speaker, such a trivial thing was worthy of such a remembrance, what was not the Mother of God deserving of for her devotion to the Saviour she had borne Him in her virgin womb

for nine months, had fied with Him to Egypt and had suffered with Him for long and weary years. Was it not reasonable, then, that its should be pleased with those who do her hour and would lend a willing ear to her su; plications for mercy on the sinner? The reverend preacher then closed by earnestly exhorting his congregation to be devoted to the Virgin and do all that lay in their power to secure her assistance in matters that pertained to their eternal salvation.

Rev. O. B. Frothingham on Visions

The interior of Lyric Hall presented yesterday morning rather a striking appearance. Its ceiling was almost completely hid by a scaffolding, and the wall just opposite the entrance door was covered by planking. The attendance was large. Mr. Frothingham announced as the subject of his discourse, "A Vision of Heaven." He commenced by asserting that there is no religious conviction so widely spread and deeply rooted as a belief in the moral law. One of the oldest books of the world declares that the evil man mourns in this world and the world to come. He suffers as he treads the evil way and when he afterwards contemplates his sins. It seems as if this belief were absolutely ineradicable. The Old and the New Testaments are full of it. So profound is this belief in the moral law that men expect to see it vindicated instant by instant. But if the Judgment Day come not in this world it will in the next; and so the first vision of judgment is a vision of pain in the world to come, Jesus describes the final abode of the wicked as in utter darkness and filled with groans and gnashing of teeth; but this vision has gradually paled, and in its place comes "the judgment of remorse." It is this that keeps the murderer awake while others are sleeping. There are no burning lakes, no demons lying await, no groans of the tortured: but the worm gnaws within, the flame smoulders within, and the voice is never heard, but never stopped, until the man is distracted. The power of remorse is something frightful; it is the soul tearing its own vitals. It changes the man's mien and gait. It makes him suspicious of his friend and fearful of his foe. He dare not think of the goodness of God. The wrath of God drives him mad. The vision of pain is brutalizing. This vision of moral suffering is divine; but it is not the final vision of judgment. It is said that the enchantress Circe changed men into swine. She gave them good styes, full troughs and plenty of filth in which to wallow. The swine were frequently happy. They were in a swine's paradise. They had lost all remembrance of wite and home, adventure and aspiration. This, the most awful of visions, is the vision of classification. It is paralysis, coma. Under this head is the idler, who simply wastes his time. He is troubled with no duty. He hears of the reformer straining every nerve, and says, foolish fellow. Then comes the vision of the profligate. It is a young man, gay, sprightly and eager. He falls into temptation. It delights him, because he fears no evil. That young man, despite of the warnings of friends, sinks deeper and laughs at the ribaid jest. He enjoys no companion but the licentious. Next comes the vision of fraad. A man has been compelled to sin. To conceal that sin requires a multitude. He throws in his lot with those who live by robbery and vision of reassification is the final judgment. The vision of pain is sensual and offensive; the vision of remorse is, perhaps, an illusion; but this is a fact. abode of the wicked as in utter darkness and filled with groans and gnashing of teeth; but this vision

ALL SOULS' CHURCH.

Sermon by the Rev. Dr. Bellows-The Stays of Human Life and Hope-The Boston Fire.

At Dr. Bellows' church vesterday morning there was a very large congregation, and as they are traction it was but natural that they should betray, as they palpably did, evidences of grief and sorrow at the terrible calamity that had overtaken the city of Boston. The services were unusually carnest, and the prayer was exception ally long. The good Doctor's voice trembled as he alluded to the fire and ruin that had swept so much carthly treasure out of existence during the past night, and many of his hearers wept and sobbed audibly. The sermon had for its subject the stays with which God had surrounded us. Dr. Bellows traced with singular eloquence the interdependence of hupecially strong. Who could estimate the influence upon us of the affection that grew up between brothers and sisters? And, again, the friendships of boyhood and youth, how sweet and sacred these were in all good and pure lives! Not long since the preacher had been present at a reunion of his old feollege class. Many of those present had seen little of each other during the forty years that had elapsed since they had left school for the business of life, yet they were all drawn together by the spell of the associations and memories of the joys and sorrows of their four years' course in a specially close and intimate companionship. While, however, it was clearly God's purpose that these stays and bulwarks should be given to us, it was equally clearly His purpose that they should be broken and changed. As we grew older one by one they fell away from us, and in the decline of life there was a tendency in each individual to isolate himself from his fellows and live within himself. This was to be resisted as much as possible in most cases, but the beneficence of the moral law that prompted it was plain. The leaves fell from the tree in the Autumn because they could not resist the blasts of Winter, and by falling they fertilized the soil and gave pecially strong. Who could estimate the influence The leaves fell from the tree in the Autumn because they could not resist the blasts of Winter, and by falling they fertilized the soil and gave strength to the roots of the tree. So with the man. The memory of friends and kindred, if his relations with them had been ordered by purity and goodness, had a sacred and sustaining influence, while the removal of these accustomed props educated him to see that his only sure reliance in life and in death was upon God. Dr. Bellows closed by brieny alluding to the terrible disaster that had overtaken Boston. He said that in this case there was no ground for the calamity such as had been given for that which took place in Chicago last year. If one had been asked to point to the most securely built and safest buildings on this Continent, he would certainly have pointed to this very section of Boston. Yet before the sea of fame that had raged during the past night these earthly treasures had been swept out of existence in a few hours, while the owners, who had the day before felt secure in the stability of their possessions, looked on with pallid faces and quivering lips at the work of devastation.

BROOKLYN CHURCHES.

TALMAGE'S TABERNACLE.

After the Election-A Stirring Sermon-More Christian Strategy Wanted—The Drones of the Church Exposed—Men Can't be Hooked into Heaven—An Appeal for Suffering Boston.
There was the usual great crowd at the Taber-

nacle yesterday morning. Mr. Talmage appeared upon the platform just as the organist, Mr. Morgan, had concluded an operatic selection, which he played for the first time yesterday. Then there vas a change in the music, and the organ rolled out the old doxology, which the congregation sang with great power. Mr. Talmage, in the prayer before the sermon, thanked the Almighty, while referring to the recent election, that there had been no bloodshed or national conflict and prayed that these who had been contending against each other in political partisanship might now join hands in a pledge of greater faithfulness to their country and to their God. "May we re-member," he continued, "that promotion and strength come neither from the N orth nor the south nor the East nor the West, but from God. Oh, Lord God of Lexington and Bunker Hill and Gettysburg and South Mountain, be Thou the strength and deliverance of this great nation; Let righteousness run down our streets like a mighty torrent and may the kingdoms of this world become the kingdoms of the Lord Jesus Christ."

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THE SERMON

was on the rout of the Midianites by Gideon and his army of 300 (as set forth in the book of Judges), and the lessons to be drawn therefrom. That was the strangest battle ever fought, said the preacher. God had told Gideon to go down and thrash the Midianites, but he said his army was too large. So a proclamation was made that all these of the troops who were cowardly and wanted to go home might go, and 22,000 of them scampered away, leaving only 10,000 men. But God said the army was too large yet, and so He ordered these 10,000 remaining to march down through a stream and commanded Gideon to notice in what manner these men drank of the stream as they passed through. If they

GOT DOWN ON ALL FOURS

and drank, then, they were to be pronounced lazy and incompetent for the campaign. If, on the other hand, they scooped up the water in the paims of their hands, drank it and passed on they were to be selected for the battle. The most of them did go down on all fours and plunged their mouths, like horses and oxen, in the water to drink; but there were 300 men who just dipped their palms into the water, and those were chosen for the campaign. They were each to take a trumpet in the right hand and a pitcher in the left and a lamp inside the pitcher, and at a given signal they were to blow their frumpets, throw down their pitchers and jold up the, lamps. So it was done. Then Mr. Takmage described the result pf the encounter and utter rout of the Midianites. He learned from this sub-

which was not armed and entrenched. You could not

HOOK A MAN INTO THE KINGDOM OF GOD by the horns of a dilemma. There was no grace in a syllogism. Here was a man armed on the subject of baptism, who believed in sprinkling or immersion and all your discussion of eccelesiastical hydropathy won't change him. You never could capture a man's soul at the point at which he was especially entrenched; but there was in every man's heart a boit that could be easily shoved. A little child of four years might touch that boit and it would spring back, the door would spring open and Christ would come in. There were enough troops in the kingdom of God to conquer the whole earth for God if there were only skilful manceuvring. Mr. Talmage said he would rather have the 300 lamps and pitchers of Chri-tian stratagem than 100,000 drawn swords of literary and eccesiastical combat. But there was a great lack of Christian strategy. He also learned from this subject that a small part of the army of God would have to do all the hard fighting. This had already been the case. Take a church membership of a thousand, and you generally found fifty who did the work. There were scores of churches where two or three people did the work. Don't worry, oh, Christian, if you have to do more than your share of the work. Wouldn't you rather be one of the picked men than to belong to the

worry, oh, Christian, if you have to do more than your share of the work. Wouldn't you rather be one of the picked men than to belong to the HOST OF STRAGGLERS?

Another lesson to be learned from the text was that God's way is different from man's way, but is always the best. If we had had the planning of that battle we would have taken those 32,000 men, we would have chiled them and armed them and then marched them down upon the foe. God depleted the army, took away their weapons and gave them lamps and trumpets, and told them to go and drive out the foe. Take again the composition of the Bible. If we had had the writing of it we would have said let one man do it. "No," said God; "wet no one man do it, but forty men shall do it;" and they did it under God's inspiration, not contradicting each other on any important point. So God's way in the redemption of the world was different from ours, but always the best. The last thing the mastor learned from this subject was that the overthrow of God's enemies would be sudden and terrific. You wanted a better sword or carbine than was ever seen to go out and fight against the Lord omnipotent. Give him God for his ally and others might have all the battlements and battailons.

Mr. Talmage in his prayer after the sermon alluded to the great disaster which has befallen Boston and said:—"Lord Almighry, put out the fire and control its riging. Silence the agony of prostrate, dying, burning Boston. Hear thou the cry of the distressed and the homeless. O Lord, let our prayer be heard for those now amid the crackling of the flames. Lord, help them. Save their churches, save their storehouses, save their homes, save their storehouses, save their homes as not long ago we felt for another city; and as that tribulation and trial of a sister city may be blest to us, and may there go forth from all this land a deep, heartfelt aympathy such as not long ago we felt for another city; and as that tribulation and trial of a sister city may be blest to us, and may we feel with what a very

DEDICATION OF ST. BONIFACE'S CHURCH. The German Roman Catholics Dedicate Their New Edifice to the Worship of

Yesterday witnessed a ceremony of great interest to the pious Roman Catholic Germans of the Western district of Brooklyn. The occasion was the solemn dedication to the honor and glory of God of the new and handsome edifice, under the patronage of St. Boniface, situate on Duffield street, near Willoughby. This building, which was commenced about two years ago by the Germans of the parish, who formerly wor-shipped in a more humble structure on Willoughby street, is valued at \$60,000, It is of the Gothic order of architecture, and is 60 feet in width by 100 feet deep. There are seats for 2,500 persons. The interior is handsomely painted and frescoed, and is well lighted. The altar, which is of elaborate design, has a foundation of marble, and yesterday was resplendent with lighted tapers and floral offerings. The congregation in attendance was numerboth the importance of the event and lightful weather conducing to attract the faithful to the sacred edifice. The dedicatory services were performed by the Right Rev. Bishop John Loughlin, of the diocese of Brooklyn. Mass was offered up to the throne of the Most High by the worthy pastor of St. Boniface, Rev. Father De Bergh, assisted by a deacon, sub-deacon and master of ceremonies. A sermon was preached by the Bishop, who congratulated the people of the parish upon their zeal in furthering the faith, in honoring and glorifying God, and showing their determination to perpetuate for the guidance of their children and childrens' children that beacon light to salvation. He urged them to show forth by their lives whose disciples they were, that they might set a good example to their fellowmen by unillment of the teachings and precepts of the holy Catholic Church, that in the end, when summoned to render an account of their stewardship, they might be among those to whom it would be said, "Come, ye blessed of the Father, and inherit the kingdom which is prepared for you," &c. The venerable prelate dwelt upon the rapid increase of Catholicity in Brooklyn, and referred to the fact that their faith was being made manifest in the superior class of temples which are being reared upon all sides to the worship of God. Urging them to unite in fervent and unceasing adoration of God, from whom all we inherit proceeds; to the regular in attendance at mass on Sundays and holidays to approach the sacraments of penance and the eucharist, and to shun all occupations of sin, particularly such as we are most inclined to, the Bishop closed his remarks. A few remarks were also made by Rev. Father De Bergh. There were present within the sanctuary enclosure the coadjutor of the diocese, Rev. Dr. Turner, Rev. Fathers McDonald, Huber, Taffee, Daunfenbach, Raber and Arnoid.

The choir acquitted itself admirably. The mass sung was Witzka's in C, assisted by a full orchestra, brass and string brand. The soprano was Miss Winchele; tenor, Calling; basso, William Swigert; alto, Univerzagit; organist, Professor William Herbert. The congregation purpose purchasing a new and seg were performed by the Right Rev. Bishop John Loughlin, of the diocese of Brooklyn. Mass was

The March of the Gospel Westward-Sermon by Bishop Clarkson. The pulpit of Christ church, Bedford avenue

(Rev. Dr. Partridge), was occupied yesterday

morning by Rev. R. H. Clarkson, D. D., one of the missionary bishops of the denomination. He took for his text the eighth verse of the fourth chapter of Micah-"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." In his opening remarks the Bishop said there was no one who loved the Church of his faith who did not desire that she should obtain the first dominion; and as they thought of this mighty land, stretching from ocean to ocean, with all her grand capabilities and the majestic possibilities of her future, and as they knew so well that what needed to-day more than all else was the scriptural teachings of the Church of Christ, they could not but hope that one day that vast people would be subdued by the power of the Cross. As they looked upon the fair structure of their beloved Church, built on Christ, the corner stone, the foundation laid by apostles and the walls cemented by the blood of martyrs, they could not but take up the strain of the prophet in the language of the text. What he proposed to say concerning the efforts of the Church to obtain the first dominion would have reference to one of the missionary jurisdictions reference to one of the missionary jurisdictions west of the Missouri River, of which there were six, and over each of which was a bishop. Nebraska and bakota, were connected to his (the speaker's) jurisdiction, which was a great empire in itself—half as large as the whole of Europe, larger than all the New England States and New York, Pennsylvahia, Maryland and Virginia combined. The Pacific and Northern Pacific Railroads penetrated that grand highway of the nations, and towns and cities were springing up there as if by magic. The bishops of the Church were trying to plant little churches in all those towns as landmarks of the Gospel's march across the Continent, and they were endeavoring to send Christ's standard bearers as fast as they could be found and supported, or that the Gospel might follow closely in the wake of this wondrous tide of civilization sweepling westward. Seven years ago, when he (Bishop Clarkson) took charge there, there were four churches in that immense region; now there were thirty-six; then there were seven clergymen, and now there are forty, besides six young men preparing to be watchmen on the tower, picket guards of the advancing hosts of Christ's Church. He had also been enabled to establish four church institutions for the Christyan training of the young, all of which were prospering and free west of the Missouri River, of which there were

from debt. Those schools of learning were under the care of laithful and able presbyters of the Church, and they were moulding the young life of Nebraska and Dakota. God had marvellously blessed the Episcopal Church in placing it in that important respect far in advance of all other interests, and he (the Bishop) felt sure, if they could control the training of the youth of that imperial domain, no language could express or isney foretell the splendid results of the future. But there must be larger buildings for school purposes, for they were already full to overflowing, and more teachers and missionaries were needed. The agencies and activities of the Church must keep pace with the remarkable march of progress manifested in the West. People in the East who had never visited those countries could hardly be made believe how rapid and almost beyond a parallel in the history or nations the very cream of the young life of this and of every other land is pouring westward of the Missouri River into all the towns and fertile plains. The Bishop found there, seven years ago, a population of 50,000, and now there were 250,000. How necessary was it that the Church of Christ should be there with her ministrations and institutions to mould those incoming thousands! It was their plan to go at once to every town 'as soon as it was laid out and secure property for a church and commence service; but the Episcopal Church being numerically smaller than others, and not having church building societies like some denominations, it required a good deal of effort on the part of the missionary bishops to secure property for a church and commence that the prayer-book service is as well adapted to what might be called pioneer Christianty as were the services of any Christian body of people. The Bishop thanked a member of Christ's church for the munificent gift, which would support one missionary, spoke of the difficulties in the way of accomplishing the great work of Western evangelization, dwelt in glowing terms upon the future prosperi

NEW JERSEY CHURCHES.

DEDICATION OF A CHAPEL IN JERSEY CITY Sermon by the Very Rev. Dean Byrne, of Camden.

The dedication of the chapel of St. Patrick's church, corner of Bramhall and Ocean avenues, Jersey City, took place yesterday. The ceremony was performed by the Very Rev. Dean Byrne, of Camden, assisted by the pastor, Rev. P. Hennessey, previous to the celebration of the last mass. After the first gospel Father Byrne ascended the altar, and taking his text from the 121st Psalm, beginning with the verse, "I was glad at the things that were said unto me; I will go into the house of the Lord," preached an eloquent and im-pressive sermon. As the announcement that David could enter into the house of the Lord David could enter into the house of the Lord brought joy and gladness to his heart, so the like news brought gladness to them that day. They came to offer the first fruits of their labors to God, and to receive in return a share of those benefits which He bestows on those who serve Him. He will bestow a reward one hundred fold, even in this world, to those who offer great sacrifices to Him, for He expressly declares that a cup of water given in His name shall not pass without its reward. His gitts have no limit, for GOD HIMSELF IS ILLIMITABLE.

Not all the wealth of this world, with all the gold and precious stones it contains, can gladden the heart of its possessor like one ray of the grace of God, which St. Paul says surpasseth all understanding. It transiorms a man from a devil into a saint.

standing. It transforms a man from a devil into a saint.

When St. Patrick's church is completed it will be second to no church edifice in the State in point of architectural beauty. The chapel, which was dedicated yesterday, and in which the conscregation will worship henceforth till the completion of the main building, is large enough to contain the congregation which assembles at any one mass. The pastoral residence, like the church itself, is a heavy, solid structure of stone, and in finish and elegance of design, as well as solidity, is certainly superior to any Catholic pastoral residence in the diocese. The design and proportions of the church are in Keeping with all the surroundings. This part of Jersey City commands a magnificent view of New York Bay. It is the aristocratic section of the city, and is studded with elegant mansions. Property has advanced fully one hundred per cent here within two years.

ANNIVERSARY OF ST. LUKE'S HOSPITAL.

Reports of the Superintendent and Resident Physician-The Pastoral Work in the Institution-Speeches by a Number of Bishops.

The fourteenth anniversary of St. Luke's Hospital, corner of Fifth avenue and Fifty-fourth street, was celebrated in the chapel of the institution yesterday afternoon. The nave and galleries were crowded by an interested and attentive audience. The exercises opened at three o'clock with a voluntary on the organ. The usual religious services followed, conducted by Rev. Dr. Lawrence. The annual report was then read by Dr. Muhlenberg, the Superintendent and pastor. This was general in its character, and referred to the

other reports for more detailed information. He accounted for the large mortality by the fact that so many patients were brought to them in the last stages of disease. The larger mortality was among consumptive patients. Of twenty typhoid cases finances were in a good condition. The treasurer's report showed an indebtedness of but \$5,112, which could be easily paid. During the year three persons had paid \$3,000 each for endowing as many beds. nau paid \$5,000 each for endowing as many beds. John Jacob Astor had endowed two beds at \$5,000 each. William B. Astor had given \$50,000 as a nucleus to an endowment fund, which it was proposed to increase until the institution should thereby receive an income sufficient for its maintenance.

Dr. Bleything, the resident physician, then re-

ported:— Total number treated. Died. Males. Females. Cured.

Cured...
Relieved
Remaining in Hospital
Treated tree
Paid in whole or in part.
Nominated to endowed beds...

Treated irec. 556
Paid in whole or in part 588
Nominated to endowed beds. 168
The treasurer's report, which was not read in detail, gave \$497 in treasury.
Dr. Muhlenberg then gave an interesting account of his visits to the various hospitals in Europe and their mode of administration and treatment as compared with ours. There are in London, he said, 100 of these institutions, many of them very old and richly endowed. He thought the Americans were in advance of the mother country in one respect a least—in the variety of food given patients in hospitals. No one that he visited had a more home-like aspect than St. Luke's—a thing which goes iar in good effect upon the patient.

The assistant pastor, Rev. W. W. Sever, then reported on the religious condition of the patients during the year. All denominations had been admitted, Africans as well as others; all the trades and nearly all the professions had been represented, and several examples of the good effects of the religious teachings were mentioned. Short speeches were then made by Bishop Vail, of Kansas; Bishop Clarkson, of Omaha; Neely, of Maine, and Potter, of New York, all laudatory of the institution and inculcating the principles of charity and benevolence. They urged upon the congregation the importance of contributing towards the endowment of the institution as one of the best ways of manifesting true Christian charity. Bishop Clarkson, in his remarks, referred to an epitaph found in a certain remote graveyard as follows:—

What I squandered for self I wasted;
What I squandered for self I wasted;
What I squandered for self I wasted;

What I squandered for self I wasted; What I saved I lost; What I gave away I have, and urged his hearers to draw a lesson from it. A collection for the benefit of the Hospital was taken up, and the meeting closed with the doxology and benediction.

DEATHS.

BLAKELEY.—At Winfield, L. I., on Wednesday, November 6, 1872, Thomas H. BLAKELEY, formerly of Harlem, N. Y., in the 66th year of his age. New Orleans and Ricamond (Va.) papers please

COPY.

BOGERT.—At Montclair, N. J., on Thursday, November 7, ELIZABETH MCBRIDE, widow of Captain Peter Bogert, of this city, aged 90 years and 3 months. months.

The relatives and friends of the family are respectfully invited to attend the funeral, from the Dutch Reformed church, Fifth avenue and Twentyninth street, on Monday, November 11, at twelve

ninth street, on Monday, November II, at twelve o'clock.

Bogs.—Sunday, November 10, Sophia Dore, wife of Rear Admiral Charles S. Boggs, U.S. N. Relatives and friends of the family are invited to attend the funeral, at Christ church, New Brunswick, N. J., Tuesday afternoon, 12th inst., at four o'clock. Trains leave New York at two P. M. BOTTRILL,—On Thursday, November 7, 1872, Mrs. ELIZABETH BOTTRILL, formerly Miss Rose, of Coventry, England.

London Thines please copy.

BROWN.—At the residence of her son-in-law, Whilliam Marshall, 125 East Fifty-ninth street, CAROLINE BROWN, aged 28 years.

BRYANT.—PACIFIC LODGE, NO. 233, F. AND A. M.—Brethren—You are hereby summoned to attend a special communication this Monday, November 11, at a quarter to one P. M. sharp, at our rooms, Sixth avenue and Twenty-third street, to pay the last tribute of respect to the memory of our deceased brother, Whilliam Bryant. By order of ISAAO TEICHMAN, M.

A. S. ROBERTSON, Secretary.

BURESSON Saturday, November 9, JANE, the be-

A. S. ROBERTSON, Secretary.
BURKS On Saturday, November 9, Jane, the be-

loved daughter of Patrick and Mary Burk, in the
4th year of her age.
The relatives and friends of the family are respectfully invited to attend the funeral, from the
residence of her parents, 13t West Fiftieth street,
on Monday, 11th inst., at one o'clock.
OHEVALIER.—ALLIE B., daughter of John D. Chevalier ared 23 years. lier, aged 23 years.
Funeral from the residence of her brother, 126th street, west of Fourth avenue, Tuesday afternoon, at two o'clock.

CLOKE.—At Staten Island, on Sunday, November
10, John Cloke, in the 55d year of his age, after a The relatives and friends of the family are requested to attend his funeral, from his late residence, New York avenue, Chizon, Staten Island, on Tuesday, November 12, at two P. M.
County Wexford (Ireland) and Philadelphia parer please conv.

pers please copy.
COULTER.—On Sunday, November 10, John WilLIS COULTERS, only son of rarah M. and Richard
Coulter aged 3 months and 10 days.
Relatives and friends of the family are invited to
attend his funeral, from 311 West Forty-third
street, at one o'clock P. M., on Tuesday, November
12.

attend his funeral, from 31 West Forty-third street, at one o'clock P. M., on Tuesday, November 12.

Corn.—On Saturday, November 9, James Corn. a native of Mullingar, county Westmeath, Ireland, departed this life, after a lingering illness, in the 52d year of his age.

The friends of the family, and those of his brother-in-law, Dennis Keane, are requested to attend the funeral, this day (Monday). September 11, from his late residence, 43s East Fourteenth street.

Dickson.—In this city, on Saturday evening, November 9, James Dickson.

The relatives and friends are invited to attend his funeral, on Tuesday, November 12, at half-past one P. M., from his late residence, Glen Cove, L. I., Carriages will be in waiting at the depot on arrival of the 11 A. M. train from Hunter's Point; return 3:30 P. M.

Dubois.—On Sunday, November 10, Howard S., only son of George S. and Thire Dubois, aged 1 year and 3 months.

Funeral from the residence of his uncle, H. Howard Cargill, 90 Barrow street, Monday evening, November 11, at seven o clock. Relatives and friends respectfully invited.

Feiley.—On Saturday, November 9, Annie E. Feiley.—On Saturday, November 11, at half-past two o'clock P. M., from the residence of John Turner, 535 Third avenue. The relatives and friends of the family are respectfully invited to attend.

Grahame.—In New London, Conn., on Sunday morning, November 10, Luci P. daughter of Lottie B. and the late H. R. Grahame, aged 5 years, 6 months and 2 days.

GULNAC.—On Sunday, November 10, Rachen, wife of Martin Guinac, in the \$2d year of her age.

Funeral will take place from the residence of her daughter, Mrs. Roche, 311 South First street, Williamsburg, on Tuesday afternoon, at one o'clock. The relatives and friends are respectfully invited to attend, without further invitation.

Grands and 2 days.

GULNAC.—On Sunday, November 10, Rachen, wife of Martin Guinac, in the \$2d year of her age.

Funeral will take place from the residence of her daughter, Mrs. Roche, 311 South First street, Williamsburg, on Tuesday

GREEKS—On Sainay Siteration, November 1, 1872, Benaamin Ellery Greene, formerly of Boston, Mass.

Funcral services will be held at No. 29 East Thirtieth street, on Thesday afternoon, 12th instant, at four o'clock. Relatives and riends are invited to attend the same without surther notice. The remains will be taken to Boston.

Harrens,—At Stapleton, Staten Island, on Saturday, November 9, Augustus, son of C. A. and Susan Harrens, aged 2 years, 4 months and 11 days. Relatives and friends are invited to attend the funeral, on Monday, 11th lost, at three P. M., from the residence of his parents, Bay street.

HURLEY.—On Saturday, November 2, at St. Vincent's Hospital, John Hubley, of Augusta, Ga., in the 3sth year of his age.

His relatives and friends are invited to attend the funeral, from St. Peter's church, this morning, at nine o'clock.

Augusta, Ga., papers please copy.

Kirk.—On Sunday, November 10, David, son of John and Mary Kirk, aged 42.

Relatives and friends of the family are respectfully invited to attend the inneral from the residence of his parents, 412 East Pity-third street, on Tuesday afternoon, at two o'clock.

Landsberg.—On Friday, November 8, at eleven o'clock P. M., after a long and severe illness, our beloved wife and mother, Anna Landsberg, in the 22d year of her age.

The funeral will take place on Monday, November 11, at eleven o'clock A. M., from her late residence, 416 Third avenue, corner Twenty-ninth street. Renatives and friends are invited to attend.

Loveland.—On Thursday evening, November 7, Olive, widow of David M. Loveland, aged 57 years.

The finends of the family are invited to attend the funeral, from her late residence. Jersey City Heights, this (Monday) afternoon, at half-past one o'clock. The body will be taken to Worcester, Mass.. for internent.

Lowry.—At Melville, L. I., Mattie C., only child of Charles E. and Lucinda Lowry, aged 11 months.

child of Charles E. and Lucinda Lowry, aged 11 months.

The funeral will take place from the residence of her uncle, Henry Cooper, 110 Clermont avenue, Brooklyn, on Monday, November 11, at two o'clock. Lynch.—On Sunday, November 10, 1872, Mrs. Ann Lynch. aged 82 years, at her residence, 472-4 Hudson avenue, Brooklyn, formerly of Augher, county Tyrone, Ireland.

Friends and relatives are invited to attend the funeral to the cemetery of Holy Cross, Flatbush, at two o'clock, on Tuesday, 12th inst.

Maguire.—In Brooklyn, on Sunday, November 10, Rose Maguire, the beloved wife of Edward Maguire, in the 44th year of her age, a native of the parish of Columbkil, county Longford, Ireland.

The friends of the family are invited to attend the funeral, on Tuesday, 12th, at two o'clock, from her late residence, 75 Hudson avenue.

MURPHY,—On Friday, November 8, Dr. John H. MURPHY, at his residence, 169 Fourth street, Brooklyn, E. D., in the 37th year of his age.

A solemn requiem mass will be held at the Church of St, Vincent de Paul, North Sixth street, at half-past ten A. M., on Monday, 11th instant. His remains will then be taken to Calvary Cemetery for interment at two P. M. The friends of the family are invited without further notice.

MEYENBORG.—In Brooklyn, on Saturday, November 9, Edward Meyenborg, 42 North Portland avenue, Brooklyn, on Monday, November 11, 1872, at two P. M., to which his fr ends, and the friends of

his brother, John B. Meyenborg, 42 North Portland avenue, Brooklyn, on Monday, November 1, 1872, at two P. M., to which his friends, and the friends of his brothers, sisters and relatives, are respectfully invited.

MCKIM.—On Saturday morning, November 9, at 40 Fifth avenue, SUSAN ISABEL, daughter of Robert V. and Mary S. McKim, in the 4th year of her age.

Funeral at ten this (Monday) morning. Relatives and friends invited to attend, without further notice.

ert V. and Mary S. McKim, in the 4th year of her age.

Funeral at ten this (Monday) morning. Relatives and friends invited to attend, without further notice.

Baltimore papers please copy.
McLaughlin.—On Saturday, November 9, Lucinda, whe of the late Joseph H. McLaughlin, in the 58th year of her age.

Funeral will take place from the residence of her daughter, Mrs. Peck, 359 West Twentich street, on Tuesday afternoon. November 12, at one o'clock. The relatives and friends are respectfully invited to attend, without further invitation.

Nelson.—Suddenly, on Saturday morning, November 9, at 31 Grove street, Assalom D. Nelson, Jr., in the 38th year of his age.

The relatives and friends, also members of Continental Lodge, No. 287, F. and A. M., are respectfully invited to attend the funeral, from St. Lake's church, Hudson street, opposite Grove street, at tweive o'clock on Tuesday, November 12. The remains will be taken to White Plains Cemetery by the 2:30 train.

Pardee.—At Jacksonville, Fla., on the 7th instant, of meningitis, Captain Austin R. Pardee, formerly of Brooklyn, N. V., in the 49th year of his age.

Notice of funeral hereafter.

Powell.—On Friday, November 8, Marv, wife of W. H. Powell, artist.

The friends of the family are invited to attend the funeral services at All Souis' Church (Rev. Henry W. Bellows), Fourth avenue, corner of Twentieth street, on Tuesday next, November 12, at eleven o'clock, without further notice.

PURCELL—On Sunday evening, November 12, at eleven o'clock, without further notice.

PURCELL—On Sunday evening, November 12, at eleven o'clock, without further notice.

PURCELL—On Sunday evening, November 9, of diphtheria, Magoy Rouen, second daughter of Dominick H. and Bridget Roche, aged 4 years, 10 months and 23 days.

The friends of the family are invited to attend the funeral, from her late residence of her parents, 59 Woodhull street, South Brooklyn, on Tuesday morning, 12th inst., at ten o'clock.

Rosser.—At Union Hill, N.J., on Friday, November 6, Jenny B. Rosser, wild by the

one o'clock, at her late residence, loa West Fiftleth street.

Stokes.—On Sunday, November 10, George Clinton Stokes, in the 26th year of his age.

Funeral services at the Fifth avenue Baptist church, Porty-sixth street, near Fifth avenue, on Tuesday afternoon, the 12th instant, at half-past one o'clock.

Philadeiphia papers please copy.

WALSH.—On Saturday, November 9, James W. WALSH, aged 53 years.

The relatives and friends of the family and of his brother, A. Robertson Walsh, are invited to attend the funeral, from St. Mark's church, Tenth street and Second avenue, on Tuesday morning, November 12, at half-past nine o'clock.

WARD.—On Saturday evening, November 9, at his residence, 346 West Thirty-minth street, New York, Thomas Ward, formerly a native of Boyle, county Roscommon. Ireland, aged 34 years.

The funeral will take place from his late residence on Monday, November 11, at one o'clock P. M. Interment at Calvary Cemetery.

WILSON.—On Saturday, November 9, 1872, at the residence of her son-in-law, Francis Etheridge, 304 Grove street, Jersey City, N. J., Mrs. Margarer Wilson, aged 52 years.

Funeral will take place at the house on Monday, November 11, at three o'clock P. M. Friends of the family are invited to attend. The remains will be taken to Rome, N. Y., for interment.